HEALING WORDS OF JESUS

BY

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Editor of "Now"

"The Healing Power"

"Follow Me"

"I Am I Forever"

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HEALING WORDS OF JESUS

THE HEALING POWER

"Thy sins be forgiven thee. Rise and walk."
—JESUS.

Health is the normal condition of man. There is but one life—God's life. Where life manifests normally, there is health. Any interference with the normal flow of life causes that condition which we name disease. Where conditions of harmony exist, there is health. Disease and discord are the two sides of one fact. Inharmony is the cause; disease the effect.

Wherever we find an individual living in harmony, which is living naturally, there we find the healthful person. This fact enables us to understand the position of Jesus, and the test which He universally applied. To Him all disease was the result of sin. Emerson gives us the same thought when he says, "The moral is the measure of health." We can interpret this as meaning only that when one lives in harmony with the divine purpose he is healthful; whenever he is antagonistic

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to that purpose there is disease. This antagonism is sin.

The first step toward a healthful life is to recognize this divine purpose; to put ourselves in the midst of the current of life by bringing ourselves into harmony through the affirmation, "Not my will, but Thine be done." There can be no health where this union of the individual will with the divine will is not a reality.

Jesus taught us to test principles and conduct by their effects. "By their fruits ye shall know them." Since health is the normal, harmonious condition of life, whatever interferes with this condition cannot be either right or moral, and we have a right to say to anyone who suffers any physical unpleasantness, "Wouldst thou be well? Go and sin no more."

Though one may keep sacredly all the admonitions of parent, church and society in regard to conduct, he may at the same time, so conduct himself toward himself and his own body, that he may be in the condition of the man whose sin Jesus first forgave, and then healed him.

It is for us now to ask what are the sins that produce disease. When we study the harmonious life we find that harmony to be a mental condition and the general conception of sin is that it is a mental condition. We are thus led to believe that in the mind of Jesus all

physical illness was caused by mental states. And it is a well known fact, demonstrated not alone by medical science but also by psychology and some departments of physics, that every mental state effects the body. The tendency of fear is to paralyze. And every strong emotion effects respiration and circulation. Grief impairs digestion, while worry and anxiety bring on nervous prostration. The metaphysical healer traces, as did Jesus, every physical ailment to some fear-thought.

In all cases where Jesus healed He used the word faith, and he ascribed all cures to the operation of faith. "Thy faith hath saved thee." Faith is the opposite of fear. The results of faith upon the body are the opposite of fear. Where fear paralyzes, faith stimulates. Where fear depresses, faith awakens. Where fear retards, faith accelerates. Fear thus bears the same relation to the flow of life through the body that a pressure upon the hose bears to the flow of water. Faith is the normal mental condition, and in this normal condition there is health. As we depart from the normal, losing our faith, we bring about conditions of inharmony in our body as the reflection of that inharmony within, which is caused by the fear.

The first step toward healing must be to restore this normal condition of faith; to help one into a realization that he is one with the universal life; that he is an

expression, working out the divine purpose; a manifestation of the Infinitely Good. As soon as this mental state is induced, life will flow with greater force through the nervous system and every nerve in the body will thrill with this new influx.

This was the attitude of Jesus and is the attitude today of every mental healer whatever may be the name of the formula under which he does his work. There is but one healing power. It is the same power that builded the body and has developed it from birth to manhood. We call this power life, and life alone can heal. But life, we know, is an emanation of the one omnipotent power called in Christian lands, God. The faith, then, that Jesus desired to awaken was faith in the One Reality. Not the acceptance of a creed, a formula, or a method. His desire was not to awaken merely an intellectual conception, but to induce that emotional state in which one does not *think* what God is but *feels* that He *is*, and in perfect trust yields himself in feeling to the divine will and lets it work the divine purpose in him. The healing process is a process of realization. The patient is to bring himself, or be taught how to come, into the realization that God is indeed in him and in the world. This realization cannot exist where anyone holds any feeling of antagonism toward any of the manifestations of the divine will in the universe about him.

For this reason, after coming into the consciousness of the omnipresence of God through feeling, one must next come to the understanding that God is wise and good, and that whatever He does is for the best. And since God rules in all things, at all times, and in all places, the only harmonious attitude we can take is—ALL IS GOOD. As soon as the consciousness of Eternal Goodness possesses one, all fear departs, and in the attraction that Good has for us, we become receptive to the flow of life and are healed. There is an immense meaning in the words of Jesus to the sick man, "Son, be of good cheer!" In that mental condition of good cheer healing was easily accomplished.

We have here the key to all mental healing; first, the consciousness of the omnipresent life. Next the consciousness that all the manifestations of that life are wise and good. Next, that mental attitude toward the one life by which we are drawn to it through that form of attraction which we call love, and lastly that mental condition of peace and good cheer which allows that life normal and harmonious expression.

We can love only that which to us is beneficial, good, and beautiful. When we make the affirmation and realize it that ALL IS GOOD, we are compelled to give expression to our emotional nature in love for the good, and this "perfect love casteth out all fear." Thus

love comes in as the handmaid of faith. Faith and love make the universal panacea for all human ills.

God is spirit. Man, his child, is spirit. Life is a manifestation of spirit. Disease is, therefore, spiritual in its origin. Where man as spirit manifests normally, there is health. The truly spiritual live in healthful bodies and radiate health as the sun radiates light. It is impossible to think of Jesus as suffering any physical illness. He stands as the type of the spiritual man and as the promise of the future man. He not only enjoyed perfect health himself, but He so radiated health that whoever came into His presence felt the stimulant of His vibration and were healed. We seek the source of his power, we find it in the perfect harmony between him, mentally, and the source of His Being. He lived in the constant realization of His union with the One. He declared "I and my Father are one." He told those who saw Him, "He that hath seen me hath seen Him that sent me." He was thus strong in the universal strength, wise in the universal wisdom and with the consciousness of the immortal life had power to awaken that consciousness in others.

To the extent that we bring ourselves into this consciousness of unity; to the extent that we realize that the Father lives in us; to the extent that we accept our life's expression in conduct as the

Father's expression, to that extent are we one with the Father and our life is free from mental discords and physical ills.

Jesus, therefore, is not only the great Teacher, but the great Physician, and when we shall think His thought and live His life, we shall be as free in the expression of the universal life as He was. We shall not "sin" by holding in our mind thoughts of separateness from God or of limitation as His child, but in perfect faith will let the one life have its way through us.

Understand this, Jesus gave the "new commandment" which is not only the way to spiritual peace, mental happiness, but also to physical health; because it bids us to cast aside all fear; to have faith in the divine goodness, and to trust ourselves and our brothers as manifestations of that divine goodness. Therefore, there is no better mental medicine for one than to take into meditation this commandment, "that ye love one another." Learn to live in its spirit by thinking in its spirit. As fast as one comes to live it, the body reflects that spiritual development in new manifestations of health.

A CHILD TO THE UNIVERSE.

I am but a part of Thee—
Like the land, and like the sea—
Like the burning light of day—
Like the broad and starry way.
Good for all is good for me—
I am but a part of Thee.

In Thy hands I leave my fate;
Naught have I to supplicate—
Naught to ask that should be done
From the Ruler of the Sun.
Born for love, or born for hate,
In Thy hands I leave my fate.

As Thou mad'st me, I shall grow;
As Thou teachest, I shall know;
As Thou givest, I shall keep;
As Thou chastenest, I shall weep.
Guider of the Ocean's flow,
As Thou mad'st me, I shall grow.

I the part, and Thou the Whole—
Shall I tremble for my soul?—
Fear to meet, in realms unknown,
God the lover of His own?
We but seek the same great goal—
I the part, and Thou the Whole.

Child I am, yet do not fear
Coming day or coming year;
Each brings closer union still
With the universal Will.
Each to each and All draw near—
Child I am, yet do not fear.

—*Edmund Noble.*

FOLLOW ME

"Come; take up thy cross and follow me!"

No command was more common on the lips of Jesus than this one: "Follow Me." He used it in a personal relation, as when he said to Matthew, "Follow Me," and bade the young man, would he have treasure in Heaven, to "sell all and follow me"; but he used it also as a general command to all who would have spiritual realization, as when he said, "If any man will come after me, let him deny himself, take up his cross and follow me."

It is a significant fact that in no case where Jesus called his followers that he asked them any questions or demanded of them any promises. Whether they were publicans or Jews, saints or sinners, according to the opinion of the times, he never considered. By special perception (what we would term today the psychometric sense) he realized their character, their unfoldment, and *called* them. They never questioned him, but followed him trustingly.

No command is harder to obey than this simple one. It is an easy task to write a statement of principles, a declaration of faith or a creed, and to obtain intellectual assent to it. Experiment has proven that it is an easy thing to draw together a community of people that will assent, each of them, to some ec-

onomic, socialistic or communistic statement of principles. But such aggregations almost universally fail through the inharmony and discontent of their numbers.

The young man who had "great possessions," and came to Jesus seeking the way of eternal life; by his admission that he had kept the commandments and the ritual of the Hebrews, he manifested his *intellectual* acceptance of the principles Jesus taught. Members of sectarian churches who have subscribed to the creed do not generally find it easy to keep harmony within their own church. Jesus did not hold his disciples by any such intellectual test.

The intellect, being the manifestation of individuality, is necessarily a separating force. As the members of any organization grow intellectually, that growth causes necessarily a disintegration. It is impossible that persons should exercise their individual duty to think and at the same time think in established lines and in harmony with any set formula. For this reason it is impossible there should be fixed statements of truth wherever there is unfolding manhood.

Wherever there is stable organization, it must be established upon general principles. Emerson and Herbert Spencer lay down this rule for human conduct: "Act from principles capable of universal application." Universal principles

are infinite in their methods, places and time of application. It is impossible for one person, one organization, or any group of men, however wise, to plan for another person, or a succeeding generation, the details of the application of any universal principle in any one special line.

The great fault in all systems, religious, ethical, political or economic, has been the attempt to formulate the details in the working out of universal principle. All such attempts result in limitations. The Pilgrim Fathers came to this country led by the universal principle of "Freedom to worship God," but they sought to formulate the methods in which that freedom was to be expressed, and thus they established limitations that were fetters on their growth and a tyranny to others.

The Constitution of the United States in its Preamble declares that this Government is formed "To establish Justice." Justice is a principle of universal application. In the sections that follow the Preamble, attempts are made to fix the details of justice, and the limitations thus imposed resulted in a civil war.

The wisdom of Jesus is manifested in the fact that every command he gave was merely a statement of universal principles. He never attempted to establish the details of individual application. He said, "Pray without ceasing,"

but when his disciples asked for the detail of prayer, that prayer consisted of *principles capable of universal application.*

He said, "Love thy neighbor as thyself"; and whoever shall ask another "How shall I love my neighbor as myself?" abrogates his right to self-government. And no matter how wise may be the teacher, he cannot possibly give directions successfully to another in the details of the application of this principle of Love.

The old Hebrew dispensation was a dispensation of details. No general principles were given the Jews. There were formulas and directions for every detail of life. Consequently, there were continual questions arising as to the manner of conduct towards the church, towards man, and towards God.

The greatness of Jesus is shown in the fact that he established the *new dispensation of Universal Principles*, thus recognizing the divinity of, and trust in, the human soul. To say, "Love thy neighbor as thyself," is virtually to say, "Trust those divine principles which you, as a human being, are." And the two words, "As thyself," place the religion of Jesus as far above every other system as our Mt. Shasta towers above the rocks of Golden Gate.

The call, "Follow Me," is a recognition of the divinity of the human soul and of those tendencies in the human

being which, under liberty, make for truth and righteousness. It is equal to saying, "I know you in reality. I trust you thoroughly. You are able to live the true and simple life of the spirit as I live it. Come and be my friend and comrade." Jesus here recognized the only possible bond of union. This bond is *fraternal love and trust.* It is the only bond upon which there can be established any ideal society. It is also an indivdual bond. It cannot come to the masses. But as fast as one grows into consciousness of himself as a spiritual being, and of his own immortality, he is ready to listen to, and to obey, the call—"Follow Me."

This call, the most difficult of obedience, is in reality the call that breaks the last fetter of human selfishness. Its obedience means the dropping of all those conditions that make one a slave to the material, and opens to expression those spiritual forces that give the individual command over body and over all physical environments.

To "follow me" means to find that Kingdom of Heaven within one's self, with power to draw each day whatever external things or conditions the day needs. To "follow me" in the thought of Jesus as interpreted by his life, means to surrender all earthly goods and ambitions for the *realization of the greater wealth and the nobler ambitions of Spirit.* One must deny the lesser, which is

the physical appetites, and obey that spiritual hunger which means righteousness. No higher ideal can possibly be set than this.

It has taken 2,000 years, with their occasional development of saint, seer and martyr, to bring humanity out of the submission to, and tyranny of, the *intellectual* interpretation of the life of Jesus, to that present condition wherein so many are awakening to the fact that it is not our intellectual perception of the place of Jesus, but our entrance into that same *spiritual* realization that was his.

The spirit that animates every school in the New Thought movement is this spirit of Jesus. The spirit is "the Master." This spirit says to all humanity, "Follow Me." There is no longer need of commentary or sermon; but there is need of a rational, loving acceptance in thought and in life of the invitation, "Follow Me."

The affirmation, "I believe in Jesus," is changed to "I love the principles of Jesus. I am actuated in my life by the same love which actuated him." When these affirmations become the controlling thought; when the constant analysis of his words, leads to the seeking of methods of application of truth, to the details of life; when place shall be given to that love of Truth and that faith in self, which he manifested; then there will come to the individual who so affirms, a

gradual unfolding of the consciousness of immortality here and now.

The ideal life is the real life, and as one holds before himself, as his ideal, the possibility of reaching that same consciousness which Jesus had reached, he will have already accepted the invitation, "Follow Me." He will through perception have reached a consciousness of truth that theologian, commentator and priest never reached in their reasoning.

This condition of consciousness cannot be reasoned out. It is a growth; when it has come to any individual, he will have learned what the young man sought to know. Have learned by the only method that such knowledge can come, that is, through the *gradual unfoldment of spiritual consciousness through experience.* Such a one does not, and has not asked, how, or why, or when, but in the consciousness of the righteousness of his own motives, has done that in love which he felt was right; he lets results tell why and how.

It must not be forgotten that Jesus at all times spoke and acted from his *spiritual consciousness,* and they who seek him, and they who follow him, must seek him and must follow him in Spirit and in Truth. Affirm: *The spirit of Jesus is my spirit.*

I AM I FOREVER

The old simile — "Time is a flowing stream and each human being a bark, floating or rowing along its tide"—is not truth; is full of misconception; belief in it causes many of the so-called evils of life.

I am. I am not carried along by time. I am centered in God. I am the Rock of Ages, forever fixed and changeless. The tide of appearances passes by me, but I, Rock, am not moved by it. I, Ego, am forever fixed, immovable and unchanged. I recall, as Memory, the flowing tide of events, but in all this memory stream there is but one individuality. I have ever been I. There is no change in me in all these years. I have only changed my mental attitude toward the One, who is in all events and who is events. At the earliest memory I can recall a little child at play. It was I: as school-boy, I was still the same; I read now the old school lessons and the schoolboy compositions, and it is the same "I" that writes this that wrote them. I have only a little more expression now than then, am more conscious of what I am—but the I AM has not changed. I read again the old army letters and it is the same I that reads them now that wrote them fifty years ago. Never, for one moment, can I be in

memory anything but the same unchangeable I, the I of which I have been conscious all these years. The panorama of manifestation has passed by me, but has never changed. The God, of whom I am, never changes; therefore the real I changes not. Time is only a condition, it implies changes and is, therefore, not a reality to the real man. It is the appearance of life to the conscious man; an unfoldment to the intellectual man.

If a proof of immortality were needed, here it is, in this conception of the Ego where lies the realization of unity. In it I know myself as one with the everpresent One. With my elder brother I realize "My Father and I are one." That One is ever-present and knows neither space nor time. I am in God and God is in me. I am immortal and ever present. I am changeless as God is.

I am immovable. God, in manifestation, God in the Non-me, passes by me, as he passed the prophet on the mount, in earthquake, storm, wind, fire and the still, small voice, but I move not. The illusion, the phantasmagoria of events passes, but the Ego is an immovable spectator. Recognizing this the conscious man names the passing show—Time.

But, even conscious man can see and recognize only in that which is to him the Present, Now. It is only now, that he lives; it is only now that he sees this moving stream. In the now he loves

and thinks. He has only now in which to say "I am."

This being so, it follows that whenever one tries to live in the past, to think backward in regret or sorrow, or to live in the future in anticipation, or in fear, to the extent that one in thought does live in these two divisions of time, he loses the realization of the present, and in actuality, one is dying. Life manifests itself only in the present. All attempts to live in the past or in the future are but a living death to those who, in any degree, succeed in obliterating the present. This mental attitude is for this present conscious life a spiritual suicide. It is refusing to live, by shutting out the expression of life in the only time that life can express itself and that is the now.

To hold any thought of life, save as an expression of Spirit (God) in the present moment, is to refuse, to the Ego, to the Real Self, the manifestation of Itself as Life. Such thoughts cause disease, decay and death. There is no prison so dark, and so cold to the soul as this one builded of the past and future. It shuts out the ever living present. "Act, act in the living present," says the poet speaking the true philosophy of life.

These can well be the Affirmations for him who would live "above all years": I am the Rock of Ages! I am immovable! I am unchangeable! Time to me is not. I am! I live in the ever present Now. The changing tide of events

is but the flowing robe in which God manifests to conscious man. I am ever the same. I am Truth and Love, incarnate in the flesh. I am the Living Word! I am forever the same. There are for me no "dead yesterdays," and no "unborn tomorrows." ALL is NOW. I fear no future. I regret no past. "Now is the accepted time." Now is the Father's time, and it is mine. I rejoice, Now! I labor in Faith, NOW. I *am* Now! I make unto myself, within myself, my heaven—Now and Here!

DO IT NOW.

If with pleasure you are viewing any work a man is doing,
If you like or if you love him, tell him now;
Don't withhold your approbation till the parson makes oration
As he lies with snowy lilies o'er his brow;
For, no matter how you shout it, he won't really care about it;
He won't know how many teardrops you have shed;
If you think some praise is due him, now's the time to slip it to him,
For he cannot read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny
And the hearty, warm approval of a friend,
For it gives to life a savor, and it makes you stronger, braver,
And it gives you heart and spirit to the end;
If he earns your praise—bestow it; if you like him, let him know it;
Let the words of thy encouragement be said;
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead!

—*Exchange.*

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